

# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 29

CHICAGO, ILLINOIS, AUG. 24, E. M. 301. [C. E. 1901.]

WHOLE No. 879

### LIBERTY.

Let Liberty run onward with the years,  
And circle with the seasons; let her break  
The tyrant's harshness, the oppressor's spears;  
Bring ripened recompenses that shall make  
Supreme amends for sorrow's long arrears;  
Drop holy benison on hearts that ache;  
Put clearer radiance into human eyes,  
And set the glad earth singing to the skies.

Let her voice thunder at the doors of kings,  
And lighten in black dungeons. Let her breath  
Stir the dry bones of peoples till there springs  
Life's fruitful vigor out of barren death,  
And, roused, vast millions clap triumphant wings  
O'er the mean devils which have hindered faith;  
And men's tall growths of excellence express  
Invincible, puissant nobleness.

And ye, O sovran people of the land,  
Crowned with her benedictions, lifted up  
From chaos and low tracts of shifting sand,  
And owlish places wherein ye did grope,  
To the delectable mountains which command  
Far visions of your sanctuaries of hope—  
Be ye to Mercy and to Love as true  
As Love and Mercy have been unto you.

Behold! the things as possible to these  
Which are not possible to wrath; they bear  
The secret of the laden mysteries  
Piled like packed doom in the thick-boding air;  
At their fair girdles hang the mystic keys  
Which unlock inmost meanings; their brows wear  
The sole serenities that consecrate  
The masters of the subtle sphinx of Fate.

Clean natures coin pure statutes. Let us cleanse  
The hearts that beat within us; let us mow  
Clear to the roots our falseness and pretense,  
Tread down our rank ambitions, overthrow  
Our braggart moods of puffed self-consequence,  
Plow up our hideous thistles which do grow  
Faster than maize in May-time, and strike dead  
The base infections our low greeds have bred.

—Richard Realf.

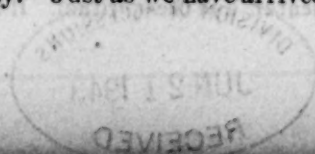
### The Social Question and Individualism.

BY A. F. TINDALL.

To pass from the religious to the social sphere, we find that here Governmental interferences are rampant. One of the great events of the present time is the progress of woman. In the savage state, where force alone ruled, she was a mere slave, but as savageism receded before the civilizations of Egypt, Greece, and Rome, she began to take a much higher position. This was, however, checked by early Christianity. The Fathers and the monkish spirit of the dark ages caused woman to be looked upon in a most degraded light; her beauty but as a means to lure to ever-

lasting ruin, and her nature as decidedly inferior to man. This ascetic spirit still lingers in modern puritanism, though since freethought broke the power of the priests, woman has risen to a position such as she never attained before. Let us look at social questions squarely in the face, and they all cluster round the great woman question. We will discuss them as freely as we dare, for, to our shame be it spoken, in free England we dare not discuss such questions fully. This restriction alone bears more weight than a hundred articles or speeches on this question. We see a hypocritical assent to established social customs, an assent which all must give or be ostracised. Also a servile press which ever, parrot-like, repeats the old stale moral axioms, however effete, and has a set of sermons ready to blast the fame of anyone who gets outside the pale. This false morality and apparent virtue exists on the one hand, mixed with a fearful amount of sorrow and female degradation on the other. Our puritans are ever preaching against this latter side of life. They call for fresh state enactments; they form their spy societies; they stir up the smug followers of Mrs. Grundy to goad on magistrates and police to ever fresh tyranny; they are full of devices to make vice difficult. So they drive the disease inwards, and make it more loathsome. They preach from their pulpits sermons to young men, though they neither understand human nature, nor if they do, dare speak the truth about it. And what is the result? Espionage, disease, misery, and people of any means being the sport of blackmailers. For though society is rotten to its core, none dare be thought anything but immaculate, so deception becomes deeper, and the blackmailers and spies have a happy hunting ground. Without discussing for a moment the question of our rights, does the method succeed? No! And men of the world can only sum up the failure of our puritans by saying, this has always been and it always will be, and there is an end of the matter.

Shall then a large number of the fairest of creation always be thus degraded? Is there no remedy? Why does the social evil appear hopeless? Because the efforts to remove it are wrong. They are based upon the false notion of human nature, taught by religious asceticism, and on the idea that Governmental law can regulate the most powerful of human passions. The first step is to allow free discussion, both in speech and writing, on this question. The next is to lay it clearly down that the State has no right to intermeddle with the relations of the sexes, except to see that money contracts entered into of their own free will are carried out, and that the children of their unions are provided for till they attain maturity. Just as we have arrived





at a stage in which it is admitted that the State has no right to dictate to a man his religious or political opinions, so it has no right to prescribe for him the form of his sexual relations. In Greece and other ancient countries, though marriage was honorable, the hetairai were not considered the social outcasts which puritans consider them to be. In this they do not follow their Master. How beautiful is the story when the erring woman is brought to Jesus that He may pronounce her doom. He said, "Let him without sin among you cast the first stone;" and legend further has it that he wrote upon the ground the particular sin of each one of the self-righteous standing round. Would that this could be re-enacted in our law courts or churches now.

As a partisan of individual liberty I am not offering an opinion whether marriage as at present enforced is right or not, whether it should be more free, whether divorce should be easier or not; but, as an individualist, what I am striving for is that those who do not believe in marriage should have the same liberty as those who do. The State and its police have no right to treat them as social pariahs, to hamper and watch them, to spy into their actions and trip them up if possible. It has no more right to do this than the State in Turkey to keep women prisoners in harems. Let us remember that many may sincerely dissent from the received views. They may have studied physiological science; they may even have read the forbidden literature of Malthusianism; they may have seen that heaven does not always follow marriage; that to separate many of these life-long partners would be to the advantage of both; that two young people are not always right in their choice of each other, and that to give them no opportunity of reversing their mistake is a cruel tyranny. It may be just possible that people there are who have such opinions as these. These people may be filled with the purest motives if they write or speak these opinions, and if they translate them into acts are they to be held up to social ostracism by the double-faced press, and treated as suspects by the police? Social freedom has yet to be conquered. How many scapegoats do you want, oh, society? How many must you imprison, oh, socialistic state, before it will be won? As the force age departs woman will rise to be equal with man, having her vote, her property, and earning her own livelihood. The unions she will contract with man must then be on an equal basis; as she advances we can dimly see her salvation from her present state of bondage in marriage or infamy in vice. Her unions will then be the result of affection, not for money or to be kept. Such is the true marriage, but to obtain this salvation we must renounce the methods of puritans, and struggle for social and sexual freedom.—From "Liberty: Political, Religious, Social, and Sexual."

### "Why Should Love Die?"

BY CARRIE A.

It may be late in the day to offer further comment on the question, "Why Should Love Die?" but I only just opened June 8 Lucifer and finding therein an article by J. Wm. Lloyd that in no sense pleases me I feel inclined to state the case as it appeals to me.

There would seem to be many minor reasons why love, or the thing so named, might die, but I think the one primary reason is that Nature never intended our lesser attractions to be permanent. Evolution cannot allow permanence or completeness to a love (so-called) that falls short of meeting its highest demand, which demand is for a soul love. Man being triune in his nature attracts from three planes of being the physical, the mental and the spiritual. If the coming together of a man and

woman has a physical basis their union falls short of the ideal. If it is a mental attraction it still falls short, but if it is a spiritual attraction the demand of the ideal is satisfied and the union is permanent. These latter are the marriages made in heaven; they are the God-joined which no man can put asunder. A marriage ceremony cannot make them more permanent or the lack of a ceremony result in their dissolution. These are the unions that bring joy to the heart, illumination to the mind, and health to the body.

However, I think such marriages are greatly in the minority and that the great majority of unions result from an inferior cause, such cause existing from one reason only, namely, a lack of unfoldment of the higher nature of individuals. One cannot attract from the spiritual plane—that department in man's nature where all ennobling and uplifting ideals are born—unless this part of his nature is awakened and active, and that this nature is dormant in the average individual seems amply proved by the present condition of the race. Man is not highly evolved, he lives mostly from the physical, selfish, animal plane of life, and consequently his sexual attractions are mostly of a physical nature. The masculine sex are especially subject to physical attraction because more than woman they live in the physical nature. Woman, unless her nature is perverted through abnormal hereditary influences, naturally touches the ideal. She is Love objectified. Physical passion predominating in her is only a sign that she has stolen the outer garment of man, which theft robs her of her redeeming power. For woman is man's redeemer.

The physical predominating in man is natural up to a certain point in his unfoldment, when evolution calls him to something higher, bids him become acquainted with his true and higher selfhood and invites him to a seat in the kingdom of spiritual love. And not until he takes this seat will he be capable of a permanent attachment—that is, an unforced permanency.

If man could find permanency and satisfaction while occupying the first floor or even the second floor of his three story mansion he would never ask entrance to the third apartment—the highest, and consequently he would fail to reach his highest attainment, and evolution would fail in making a man. Nature is wise, she withholds her best gifts until her children have earned them. When man has earned a true, complete love he will find permanency as natural a condition as impermanency is natural to the less developed man. And when he has earned the wisdom that comes through a higher unfoldment he will know that Nature never evolved a man (one-half) without evolving a woman (the other half) to complement him, and this wisdom will also teach him that it only takes two halves to make a whole and not three, four, or six halves.

If J. W. L., gets there and his own peculiar individualities are molded to complement a rose he will find a rose ready to complement him, if it is designed to complement a lily he will find the lily, but if he tries to harmonize his rose or, mayhap, his lily individuality with that of a carnation or a tulip he will find they do not dove-tail one with the other. Or, should he attempt to fit his rose (we will call him a rose) individuality to that of a variety of lovely flowers, should he pluck a petal of this, that, and the other species thinking thereby to complete his rose self he would meet with as dire a failure. He would still be a half-rose waiting for the severed other half to come along and cuddle lovingly down in the niche from which Nature in some primitive day and for its own wise reason removed her. He would still be awaiting his own And she will come to him when he is ready for her.

The prevalent attempt to make whole cloth out of crazy patch work I presume is excusable in the present man, but the more enlightened man will have put away childish things.

### Declared.

"Papa thinks," she said shyly, "that it is about time you were declaring your intentions."

"Tell the old gentleman," he replied, "that I love you too much to marry you."





## The Gardener and His Flowers.

BY STELLA STARBRIGHT.

Mr. Lloyd has given some excellent advice in No. 868, but it seems to me he is mixing up the idea of promiscuity and variety in a manner somewhat misleading. What he says of varietists is doubtless true of that extreme class which the more conservative and select varietist might call "promiscuitists" if he might be permitted to coin a noun not known to Webster. And this select varietist advocates the same plan of "gardening" with some modifications, as that suggested by Mr. Lloyd. In fact, it must be admitted that any deviation from monogamy is variety, therefore Mr. Lloyd's definition of the varietist is too sweeping, and applies only to those who practice promiscuity.

Another point. The "central love" idea is good no doubt in many cases. But there may be cases where the gardener cannot choose between the rose and the lily! The sweetness and fragrance, the dewy freshness of the rose appeal to one part of his nature, while the stately grace and purity of the lily appeals as strongly to another part. And perhaps the wise little faces of the modest pansies have equal charms for him! And why not? When we outgrow selfishness, jealousy, there will be no question in such cases, as to which is loved best, any more than there now is among brothers and sisters.

We pity the paltry jealousy that causes one in a family to feel hurt at the display of love for another member, and we censure the parent who "shows partiality" toward one to the neglect of another. And I ask Mr. Lloyd why it is not possible and desirable in this select circle of lovers to feel no favoritism? Why may not the affections so broaden out as to include the rose, the lily and the pansy in an equal love?

## No Going Backward.

BY MRS. H. C. GARNER.

The questions "Freedom of the Affections," "Marriage," "Why Does Love Die?" show us the trend of human thought and the evolution toward a broader creed and more liberty. I have read with interest various articles which have appeared in Lucifer on these subjects, and the only solution and cure from my view point was given by C. S. Wood, M. D., "Co-operative homes."

For the past forty years I have advocated the same. The false state of society demands it. Our best interest calls for this as the only solution of true freedom of the sexes; and the growth of the affections. It is time women awoke to the importance of helping on this work of making co-operative homes.

The isolated home is a great breeder of selfishness, and how can it be otherwise? The mine and thine theory finds rich soil therein. Free unions, legal unions, in the isolated home are treading in the same rut. The feeling of ownership in each other thrives on such conditions.

The struggle to keep this home, to gather around them the things that make for comfort and wealth, become a binding force that often holds people together after love has ceased and in many cases a life of deceit and misery is lived for years, all because of property and before they realize what they are doing the dictatorial and governing spirit creeps into their every-day lives.

Why are men and women so prone to dictate to each other? Free, as well as legal unions find themselves floundering in the bonds of slavery. Men and women think they are brave, they sing of liberty for human beings, but to love outside the rule of the two tyrannical powers, ecclesiastic and civil, stirs the soul to a pitch of frenzy. They little knew how closely they were enmeshed in the old civil and religious codes, until like a clap of thunder they find their air castles tumbling all about them, "Oh I am undone, my home and life is blighted;" "My loved one loves another, I am no longer the only beloved."

Perhaps all the time they were professing to a broad and liberty-loving principle, and did not perceive they were subject

to the binding forces of custom, and tyrannical laws made by priests and bigots. "He that would save his love shall lose it."

The isolated home, the mine and thine theory which it fosters are dead weights, rivets, chains with which men in their blindness and ignorance crush out and lose the love they so much desire to save. Alas for a man's liberty-loving theory; he is adrift on the boundless ocean of life without rudder, compass or ballast. He did not reckon with the invisible host of love, and in his sorrow is ready to cry, "O let me cling to the old way, the feeling that I own my wife, my house, my children my everything. My house is made desolate. I thought we were safe. See what free love does!"

"O vain man, thy fond pursuit forbear." Is there no breaking of homes or hearts otherwise than this? Learn to build homes that are enduring. As homes are today they are more likely to end in tragedy—death, desertion, widows, orphans. With true industrial communal homes, disasters such as occur in isolated homes would be unknown.

There is a great law in the moral universe that shall explode all fancies and override all erroneous dogmas, however cherished in theology or old-time customs; a law primeval with the nature of man; the law of association, of assimilation to the objects beloved. Under this law there will be a commingling of kindred spirits, liberty-loving men and women. No marriage ties then, but of the heart; no mere conventional arrangements; no husband or wife bound by statutes; no child linked to parental hearts simply by the law of consanguinity or blood.

There will be a brotherhood of kindred hearts, a commonwealth and a spiritual, true democracy not in outward lying profession but founded in justice and mutual sympathy and good will. How beautiful, how sublime the vision!

We would rescue the honor of manhood and womanhood—and plant faith in the brotherhood of man on the rock of everlasting principle. And many men and women cherish these principles and objects, as their heart's free love, and the soul's chief good.

## Why Does Love Die?

BY LUCETTA J. CURTIS.

First, we must look to see why love lives. Love is the spirit communion of the whole of two bodies. The love fluid when kept in the body and allowed to circulate through the flesh gives the thrills which we call love and the one who calls up the highest action of this love fluid is the one we love best. When marriage steps in and says we need not keep the love fluid confined but are hereby given sanction to waste it, as the negative nature may suggest, you believe and act in accordance with what the marriage ceremony tells you and love begins to die. To use the love fluid with no thought of creating, is the death knell to love, either in marriage or out, but outside of marriage there is not the same likelihood of the waste going on in such haste. The love fluid kept confined as we confine steam that it may pull loads, and used only with thought and understanding, would prevent the death of love, and give everlasting peace and happiness to those who vibrate together. Love dies because we open the valve by which the fluid, which is the love producer, is let flow to waste. If a man had an engine to run he would hold the steam in the steam chest and not open an escape whereby it would only be wasted but instead would turn it where it would do the desired work. If we want love to live we must be as wise in taking care of the love builder as the engineer is in holding and using the steam which runs his engine. The love fluid held with knowledge will permeate the body and flow from every pore in a refined essence which will, when it comes in contact with the opposite essence, give hope, gladness, joy and peace. This is the spiritual sex communion. When this love fluid has been wasted, the essence which should flow from the whole body is made weak and joy cannot abide there. Then love is dead.

"Think you if Laura had been Petrarch's wife  
He would have written sonnets all his life?"—Byron.



# Lucifer, the Lightbearer

Published every week at 500 Fulton street, Chicago, Ill.  
 Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

M. HARMAN. EDITOR AND PUBLISHER.

Entered at the Chicago Post Office as Second-class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d st., N. Y.

LUCIFER—The planet Venus; so called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## 879

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

After a bilious attack, and a ten days' fast, the editor is physically decidedly weak, but gaining strength, and will probably soon be as well as usual.

The questions, "Why Does Love Die?" and the failure of so-called free unions are still receiving the attention of our correspondents. We have quite a number of contributions on these subjects on hand, and some are in type. They will be published as soon as we can find room for them. Important as these questions are, there are others which also require attention.

### Our Anniversary Number.

The leading feature of the "coming-of-age" number of Lucifer will be a sketch of its twenty-one years of life. This will be written by Moses Harman if he is sufficiently recovered from his present illness. Otherwise it will be written by his daughter Lillian.

E. C. Walker, who has been an active worker for Lucifer for eighteen years, and who for five years was co-editor, will contribute one of his stirring articles.

Lucy N. Colman, that grand old woman, pioneer in the anti-slavery, woman suffrage, and many other reforms, will contribute a reminiscence of one of her experiences in Boston. She will tell how the congregation of the Old South Church greeted the spectacle of an Abolitionist woman walking beside a man "whose color would not wash off." Lucy Colman is one of the few who have mastered the secret of growing old gracefully and beautifully. Her active interest in life and in the welfare of the race has not been lessened by the crown of her eighty three years.

W. G. Markland will give a "bird's-eye-view" of the stirring events in the struggle for freedom for the past thirty years, and his conclusions for the future. Mr. Markland is the author of the "Markland Letter," which was the technical basis of the eight years' prosecution and persecution of Lucifer.

"A Mud-Colored Conception" is the title of a brief contribution by C. L. James. This refers to a common misconception of the probable conduct of the father in freedom. In a recent essay Ada Bertoni said that were it not for the marriage tie, "while the females were pregnant, and with a brood of little ones around them, the males would be elsewhere, following the Bible advice, 'Increase and multiply.'" Mr. James dissents from Mrs. Bertoni's conclusion, and gives his reasons why.

C. L. Swartz translates from the French a story by Myriam Harry. Even those who disapprove the publication of stories in Lucifer will, I think, find this worth the space it occupies.

Recently a steamer load of teachers was sent to the Philippines, by our government. A Nebraska woman applied for a position and was accepted. Her husband tried to prevent the escape of his wife. The story is told by Robert Moorsholm in the Anniversary number.

Contributions are promised by Jonathan Mayo Crane and the Rev. Sidney Holmes, but we are unable to announce the subjects at present.

Other contributions will appear, and altogether we expect this number of Lucifer to be one which its friends will be proud to circulate.

L. H.

### Notes on New Publications.

From the "Scientific Publishing Co.," 96 5th Ave., Chicago, we have received a copy of "Modern Researches," by Bayer, U. S., author of "Maternal Impressions," "Studies of Life," and "Hints for Child Study." From the publisher's announcement we quote:

"This superb work represents years of mature thought and exhaustive research upon some of the most vital phases of human life and character.

"It is not to be classed with the ordinary theoretical book, for its statements, in almost every instance, are substantiated not alone by logic and reason, but by the experience and testimony of reputable physicians, whose names are given. Neither is it a technical work, but is easily comprehended by the person unacquainted with medical terms.

"Some of the views expressed are new and startling and yet generally they will be found in harmony with the latest and best medical authority, being taken at the points where scientific laboratory deductions coincide with the everyday experience of the physician."

The author points out the evils which he believes will result to the child from attempts of the mother to adopt the theories of Dr. Schenck and others in the effort to control the sex of her child.

The cause and prevention of hereditary defects, perversions, etc.; the deleterious effects of certain drugs upon the embryo, when taken by the mother, are dealt with at length.

Many of the author's statements are surprising; notably his explanation of "the mystery of the cause of vernix caseosa," and I will add, I think in this instance his conclusions are mistaken. I have found time for but a hasty reading of the book, but I think it would repay careful reading and consideration.

Like many physiologists, the author believes that with a modification of the marriage laws requiring applicants to "answer satisfactorily" questions concerning effects of mental states, drugs, the environment, and abnormal sexual relations, of the mother, a great improvement in the race would be brought about. 284 pp., bound in vellum de luxe, \$3.

The address of E. C. Walker at the Congress of the American Secular Union held in Boston, 1899, has been printed in tract form by the "Truth Seeker Co."

The title is "The Future of Secularism. When will the cause of Justice Triumph?" It is in Mr. Walker's well-known forceful, succinct style.

A fairly clear idea may be formed from the subject-titles: "The enemy's forces underestimated; A serious tactical error; Secularism defined; Causes of progress; Causes of stagnation and decay; The battle yet to be fought; Some gains and losses called to mind; An ill-founded hope; Is equal liberty secured by the Constitution? Jefferson's prophecy; Source of the liberty we enjoy; The work ever before us."

This will be found a useful aid by the worker in the Secular cause. Price, five cents.

"Why do you use the date, 301?" "Why should you date from the burning of Bruno?" are questions of frequent recur-



rence. All those to whom the story of Bruno is not familiar should read "Giordano Bruno, His Life, Teachings, and Martyrdom," a tract recently issued by the "Truth Seeker Co." The principal incidents of Bruno's life are herein given, and the story of his work and martyrdom told in fascinating style. Price, five cents.

"Sexual Love: What It Is and What It Isn't," by Allan Laidlaw, comes to us from "The Truth Seeker Co.," Bradford, England.

The chapter titles are: "Fallacies; Somatic Dreams; Perversions; Sensual Necessaries; The Idealisation of Love; Female Emancipation; Real Altruism; Equality of the Sexes in Love; Purity." Price, twenty-five cents.

A new edition of "Karezza," by Dr. Alice B. Stockham, is just from the press. There are about fifteen pages of matter added, consisting principally of letters corroborating the teachings of "Karezza."

Speaking of "Karezza," reminds me of a little incident in connection therewith.

A dear relative, a Methodist woman, who had been as a mother to me in my motherless childhood, was visiting us. Though she loves us from Father down to Virna, very dearly, our religious and social opinions are painful to her, as is quite natural they should be. As I do not believe in obtruding my views on any one, however, our differences were ignored and we had a very pleasant visit together.

One day she told me of her granddaughter, who was expecting her second child sixteen months after the birth of her first. My relative was sorry for this granddaughter, and asked me if I had anything that would advise her how to avoid such frequent pregnancies. I recommended "Karezza," and read several passages to her.

"Oh," she exclaimed, "that is all very well; but no husband would consent to live in that way."

"A husband might not," I answered; "but a lover would, and does. Mary's sweetheart was glad to visit her, and to be near her, and no doubt it made him happy to be permitted even to hold her hand. But when he changed from lover to husband, everything else changed, and no matter what the cost to Mary, in health and happiness, he had to have all the rights of the husband."

"And that," I concluded, "is just the ground of our opposition to legal marriage and the spirit of marriage. If Mary should decide that she would rather risk frequent child-bearing than to accept the teachings of 'Karezza,' she has the right to her choice and the consequences of that choice. But her husband cannot bear the consequences so he has no right to choose for her. Her lover would not dare to attempt it. If he should, the offense would be rape. There is no rape in marriage."

So "Karezza" was not sent to Mary. For the father of her children was her husband, and in that family "Karezza" was powerless.

But all husbands do not exercise their power, as Mary's did, and to some of them "Karezza" has been a blessing.

Any of the foregoing books sent from this office on receipt of price.

L. H.

#### Evolution.

Evolution with its dynamics left out would be an empty echo in a dead hulk. The rebel is evolution's dynamic. What may a man do in the presence of affairs? Do nothing. Evolution is to do it all. But if you say evolution "does" you say rebellion. The instant you predict activities you have your rebels born full armed. Let evolution do everything. So I shall. But I do not see how that evolution can get along without me. I cannot see it in fruit save from my roots. I play my part both as clamorer and devotee. But I am to be quiet. I am to do nothing. Did Jesus step aside for evolution before he wandered into the temple? Did Savonarola impeach evolution when

he consented to die for his faith? Was evolution sent to the scaffold with John Brown? Why should I not let evolution pay my grocer? Why should I not let evolution keep my promises? Why should I make any promises?

If evolution acts through me it acts through the turbulence as well as through the inertia of my temperament. But if you tell me that I should not talk out my mind when I have a little plot with the universe to have it shift its cards you in effect advise me to surrender the one function I am appointed by evolution to subserve.

Why should not evolution make my living for me? Why should not evolution sail our ships? Is the sailingmaster a superfluous officer? Why should we sail ships at all? Why not stay flat on our backs breathing and gestating life out of nothing?

Every bird of the air is an agitator. Every fish in the sea swims against the current of evolution. Else why should they too not be asked to be still? You see how evolution becomes ridiculous the instant you separate it from its elements. You see how much evolution fires up with the reformer. What evolutionary energies culminated in magna chartas, declarations like those of the French convention, our own pronunciamientos for independence and emancipation? The helpless evolution of my critics would make martyrdoms impotent. Jesus would burst into a laugh, shake the nails out of his hands and feet, and step down from the cross. All magnificence becomes melodrama. Galileo would swear ten times four to anything you asked. For evolution would do its work with Galileo left out.

Why should some fool sail into the northern seas for the Pole? Why should Livingstone brave equatorial perils? Why should we have laboratories for men of science? Who should be curious about the heavens? If my outcry is heresy then is evolution disproved. Evolution must either acknowledge or resign. The evolution which does not arch the social ideal invests poorly for its own estate. Evolution is bankrupt if the heart can find in it no recourse for justice.

Evolution is readjustment. The rebel is the readjuster. To skin him would make a farce of the whole process.—*Horace L. Traubel, in "Conservator."*

#### The Sins of The Fathers.

Midas lived in a palace, but his daughter caught a disease that grew up in one of the slums, out of which Midas "got his living."

The doctor said that it was the scarlet fever, and when it looked like measles he said "measles had intervened."

So he gave her medicine till the digestion got hopelessly out of order; then he told the nurse to rouse the patient three times a night to give her sleeping draughts. He was a very wise doctor and knew that he must do something for his patient—and for his fee.

Later he "found" that Midas' daughter had developed pneumonia; and Midas believed it all, so the doctor administered stimulants and called another doctor in consultation, who said that her death was due to heart failure. So it was.

The board of health disinfected Midas' house—the slums took care of themselves.

The clergyman said that the girl had "faded like a leaf" and that "it was the will of God."

So it was; for "Whatsoever a man soweth, that shall he also reap."—*Bolton Hall, in "Life."*

#### Annabel's Mistress.

"And what did thy mistress say after she had caught me kissing thee behind the door?"

"She said: 'Annabel, thou must be mighty fond of me to remain in my service at the risk of being kissed by such an old wretch as thy master.'"—*Pick Me Up.*

Do you want extra copies of the Anniversary number? Sent to twelve of your friends for twenty cents.



## VARIOUS VOICES.

Geo. B. Wheeler, 1443 E. George St., Chicago, Ill.:—Your last number of *Lucifer* was excellent. I hope you may be spared to continue the fight many years. Here is a great field for its usefulness. I shall do what I can to help spread its sentiments and truths.

Dr. B. L. Hjermstad, Cincinnati, Ohio:—I see the time of my subscription is up. So I hasten to send you the dollar. Do not want to miss a number of the dear old *Lucifer*. It has become a spiritual necessity with me. Would like to have Ibsen's "Nora." I am proud of Ibsen. He is a Norwegian, (like myself) and a grand man, but little understood in his own country.

Eliza B. Burnz, Walters Park, Pa.:—Please send me two copies of *Lucifer*, which contains an article entitled "A Common Disease—Routine." It is, I think, an admirable statement of the cause of ill health and the death of many women. Will you not put it in four leaf tract? I will subscribe a dollar towards the expense of publishing it. My copy of *Lucifer* containing the article, I have sent to an orthodox clergyman whose wife is completely prostrated by continued child bearing. With a babe three months old she is craving death, fearing that she may yet have another. Oh, it is pitiful, to see the ignorance and selfishness of men who, except in the matter of sexual indulgence, are intelligent and moral. A tract, in which their meanness is set forth as plainly as in "A Common Disease," may shame some of these sinners into a decent regard for the health and wishes of their wives.

[We will publish this tract, as suggested, but it will not be ready until after the Anniversary number is off our hands. In the meantime we shall be glad to receive orders for the tract Price, ten cents a dozen. L. H.]

Mrs. M. Beckwith, New York:—I am greatly interested in the subject of Institutional Marriage, and think it the most important one of the time, as it has such powerful bearing upon every other subject pertaining to the welfare and happiness of individuals, separately and collectively. From deep study upon this matter I have become convinced that no great increase of peace, health or happiness, or diminution of crime, will exist until marriage as an institution is totally abolished, or at least until it has released its hold upon the majority. It is unnatural, unscientific, illogical and unreasonable, not to say unjust. I believe fully in total freedom between the sexes. I think I am the most radical of all radicals because I don't believe in people living together as a rule, even for six months. I think it the death of love and of romance, the end of courtship, the destruction of illusions and of the spice and mystery that lends so great a charm to life.

If one marries and takes certain vows, one should keep to them; therefore I don't believe in any such vows and promises being taken. An institution which compels slavery and obedience to customs which many have outgrown, is self-doomed in the future. I think one of the chief causes, if not the chief cause, of the misery on earth today is Institutional Marriage. Let every one do as they please in sex matters, as in eating and drinking, and if they go to excess they reap the consequences and no one but themselves to blame. Half the world suffers from sexual starvation, while the other half suffers from excess. Extremes are bad, and nothing but experience, or the superior wisdom that can foresee results, will profit anything.

At any rate no legislation has any right to control and direct the sexual instinct more than the gustatory. All the legislators have a right to enforce is the protection of the weak and innocent. Rape should be restrained by law, but it is my belief that if sexual liberty were allowed, rape would be a rarity, as well as murder, drunkenness and suicide.

If children are born, what of it? There should be a premium on fine offspring! And no disgrace attached, and what if the child doesn't know its own father or the world doesn't; the mother does, I fancy, and if the child gets a prize you may depend the father would make himself known and be proud of it! And what could be the wrong in taking pride and delight in being the mother and the father of a splendid specimen of humanity.

I say let it be considered an honor for a girl or woman to bear a child whenever and by whom she chooses, and the state would be the gainer every time.

How I wish I could hasten the time when public opinion will no longer frown upon the loves between the sexes, putting no barrier in the way, and when to bear a child will be considered pure and virtuous under any and all circumstances.

Josie Witte, Freedom Colony, Fulton, Kansas:—Now you have indeed roused my curiosity. Please send me a copy of "The Strike of the Strassburg Geese." If those supposedly well-fed geese can be induced to strike, maybe there's some hope of arousing some of their kindred to whom nature has denied feathers of any kind, but upon whom Dame Fashion not only bestows some of the finest, but also silks, laces, diamonds, houses, lands, etc., as a reward for their docility in obeying her decrees. *Lucifer* is always welcome. I was especially interested in "Sexual Starvation" by Dr. Foote, in No. 869. His quotation from the "New York Tribune" of years ago applies to present conditions as well. As one who has traveled and observed much from the Atlantic to the Pacific, I can testify to the truth of his statements. Everywhere we are hedged in by an invisible barrier of conventionality. Those exuberant spirits who will heed no restraint, often have cause to grieve, for, once outside, they too often become the prey of the vicious, while those who remain within, having implicit faith in the editor of "The Ladies Home Journal" and similar wise (?) men and women, whether they realize it or not, are robbed of much of the joys of life and have no opportunity for proper growth in any direction.

Growth requires freedom. The question has been asked whether there is freedom here. We have the name, certainly. "Freedom" being the name of the township in which we located. So far the augury seems correct. We have representatives of various nationalities, coming from many different states of the union; coming together as strangers, but full of courage and brotherly love, all animated by the hope that here, at last, we shall have freedom indeed,—freedom from the oppressive yoke of the money lords; freedom from all that dwarfs and distorts and blights the lives of men, women and children in the great world about us, freedom even to follow the dictates of our own consciences, to worship God or not to worship, to work on Sunday or not to work, (Sunday or any other day), to marry and be in fashion or not to marry, etc.

The Labor Exchange has as its sole object the betterment of material conditions, but by producing a more desirable physical environment the way is paved for mental and spiritual development.

While we are now leading a rather "strenuous life" a la Teddy, the lion-tamer, this life has its compensations. We are proving the practicability of our principles: viz., "Voluntary Industrial Co-operation," "Mind your own business," "Don't do to others what you would not have them do to you" and "Equal rights and principles for all." See Colony Circular No. 4.

We enjoy pure air, out-door exercise, have plenty of good food, and more clothing than we need these warm summer days; have cool nights to rest in and good prospects in general.

Our social gatherings are characterized by a delightful absence of formality. No chokers, literally or figuratively.

We have the nucleus of a good liberal library; contributions always welcome. We were interested in a series of lectures on Spiritualism, by Mr. W. E. Bonney, of Lincoln, Neb., and would like to hear Emma Goldman or yourself, as well as others. We want to learn and grow.



## SPECIAL PREMIUM OFFER.

## Old, Yet Ever New,

Are Ibsen's master works, "Nora; a Doll's House," and "Ghosts." We have just purchased a large stock of these works, handsomely bound together in cloth, on terms which enable us to offer them as premiums with yearly subscriptions to Lucifer.

This is in no sense a cheap edition. The paper is fine and heavy, type large and impression clear; binding beautiful and substantial. A handsome and dainty volume either for your own library or as a gift to a friend.

We will send a copy of this book post-paid, to any address as premium with a *paid in advance* yearly subscription to Lucifer. If any subscriber who is in arrears wishes to take advantage of this offer he may do so by paying his arrearage, and sending us \$1 for the ensuing year.

This is the very best premium offer we have ever made, and we would not now be able to make it were it not that the books were sold at bankrupt sale.

## ADDITIONS TO OUR BOOK LIST.

Below are listed books and pamphlets, the majority of which have not heretofore appeared in our lists. We shall continue adding to our lists and stock from time to time and shall be glad to receive orders not only for books which we advertise but for any books procurable anywhere.

**AGE OF REASON** (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Paine's own account of his arrest in Paris. Photogravure portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Bonaparte portrait, representing Paine as a member of the French Assembly, and a half-tone of the Peale painting. Large half-tones of the house presented to Paine, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scenes; also eight half-tone views of buildings, etc., associated with Paine's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Boxed. Postpaid, \$2.

**DIVORCE**. A lecture by E. B. Foote, Jr., M. D., and extracts from noted authors. 25c.

**DR. FOOTE'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS**—Wedlock; Scientific Marriage; Heredity; A B C of Temperaments; Powell and his Critics; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.

**TOKOLOGY FOR MOTHERS**. A medical guide to the care of their health and the management of their children. Albert Westland, M. D. American edition edited by E. B. Foote, Jr., M. D. 330 pages; illustrated. In cloth, \$1.

**THE FOUNTAIN OF LIFE**; or, The Threefold Power of Sex. Lois Walsbrook. 50c.

**A CHAMBERMAID'S DIARY**. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 460 pages. Handsomely bound in cloth. \$1.50.

**SCIENCE IN STORY**; or, Sammy Tubbs, the Boy Doctor, and Spontis, the Troublesome Monkey. For young folks. Dr. E. B. Foote. Five volumes in "red line," presentation edition. \$5. Five volumes, plainer binding, \$2.50; all in one volume, \$2.

**SEXUAL PHYSIOLOGY FOR THE YOUNG**. Being the fifth volume of "Science in Story." 250 pages; cloth bound; illustrated. 50c.

**BORNING BETTER BABIES**—Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 25c.

**THE PRODIGAL DAUGHTER**; or, The Price of Virtue. Rachel Campbell. Together with Legal Wifehood (Lucinda B. Chandler), Life's Gifts (Olive Schreiner), and Marriage—What It Was and Is; Will the Coming Woman Marry? 25c.

**MEN, WOMEN AND CHANCE**. William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Seeing. Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 75c.

**THE UNWOMANLY WOMAN**. Lizzie M. Holmes. Together with That Great Fraud, Yclept Society (Moses Hull), Virgin Soil (George Egerton), and Normal Sexual Action (Ernest Winne). 25c.

**THE RIGHTS OF CHILDREN**. R. B. Kerr. Together with What Are Women Here For? (E. B. Foote, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will, from the French of Guy de Maupassant. 25c.

**PRIESTLY CELIBACY**. Prof. A. L. Rawson. Together with The Incoherence of Transition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Poe of Freedom (Oscar Rotter). 25c.

**THE ABOLITION OF MARRIAGE**. John Beverly Robinson. Together with Isabel's Intention (Marlette), Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 25c.

**A TALE OF THE STRASSBURG GEESE**. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Coolidge), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emilie Zola) 5c.

**THOMAS PAINE**. The Good and Evil of His Life and Writings. George Lipard. 10c.

**A WEEK ON THE CONCORD AND MERRIMAC RIVERS**. Henry D. Thoreau. 25c.

**INSTITUTIONAL MARRIAGE**. From the viewpoint of an exiled Marsian. M. Harman. 5c.

**TOKOLOGY**. A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided and women need not go down to death giving birth to children. English, German or Swedish. 75c.

Address M. Harman, 500 Fulton street, Chicago, Ill.

Don't fail to order our 16-page Anniversary number early. Sent to any address; 20 cents a dozen.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer, the Light-Bearer.

M. HARMAN, 500 Fulton Street, Chicago, Ill.

## A 'Bargain Counter' Lot of Literature AT HALF-PRICE OR LESS.

The following is a partial list of books and pamphlets which have accumulated on our shelves, time worn and dusty. In order to get them out of our way we have marked the price down. Never more than half price, and in many instances less than a quarter of publisher's prices.

Some of these works are out of print, and perhaps you may here find just the pamphlet you have been fruitlessly looking for. Some are clean, but the covers of most are shelf-worn; the inside leaves, however, clean and complete.

In ordering, please state if you wish your money returned in case we are out of the book ordered, or if you will take something else in its place.

**Church and State**. The Bible in the Public Schools, the New Party. 5c.

**The Darwins**. A domestic radical romance. Elmina D. Slenker. 25c.

**Spiritual Songs**. Mattie E. Hull. 5c.

**Seven Financial Conspiracies**, which have enslaved the American people. Mrs. S. E. V. Emery. 5c.

**Ten Men of Money Island**. S. F. Norton. 5c.

**Did Jesus Christ Rise from the Dead?** Saladin. 5c.

**Eureka**, How to prevent colds, hay fever, etc., without drugs 5c.

**Orthodoxy False**. Since Spiritualism is True. William Denton. 5c.

**The God Proposed for Our National Constitution**. William Denton. 5c.

**Who are Christians?** William Denton. 5c.

**The Shadow of the Sword**. G. W. Foote. 5c.

**Christianity no Finality**. William Denton. 5c.

**The Socialism of "Merrie England"**. William Gilmore. 3c.

**The Sabbath**. M. Farrington. 5c.

**A Victim of Comstockism**. Being the history of the persecution of Geo. E. Wilson, by the agent of the Western Society for the Suppression of Vice. 10c.

**Catechism on the Science of a Universal Religion**. Gabriel Z. Wacht. 10c.

**Value and an Invariable Unit of Value**. An important discovery in economics. William A. Whitlock. 25c.

**Occult Stories**. Chas. W. Close. Boards, 10c.

**Reminiscences of August Spies**, in German. With portrait, 190 pages, 25c.

**Union and Federation Arguments for Religious Liberty**, 85 pages, 10c.

**Liberty, Political, Religious, Social and Sexual**. A. F. Tindall. 2c.

**Five Lectures on the History of Religion**. C. L. James. 10c.

**Swept Away**. A sermon on the sins of our lawmakers who hide behind a refuge of lies. Moses Hull. 5c.

**St. Matthew Before the Court**. For the crime of forgery. Secularist. 5c.

**Twelve Essays**. Frederick W. Burry. 10c.

**Old Melodies Spiritualized**. H. W. Booser. 10c.

**Truth Seeker Annual 1899**. Among the contents is a symposium on Liberalism by Ingersoll, Helen Gardner, Putnam, Parker Pillsbury, E. B. Foote, E. C. Walker, Dr. Juliet H. Severance, and seventeen other representative freethinkers. Illustrated. 10c.

**Hill's Home**. A story of social conditions as they are and as they may be. Rosa Graul. 20c.

**Government Analyzed**, Col. J. R. Kelso. 40c.

**Protection or Free Trade?** Henry George. 371 pages, 15c.

**Direct Legislation by the Citizenship**. J. W. Sullivan. 5c.

**Trials and Triumphs of Labor**. G. B. de Bernarardi. 198 pages. 25c.

**The Giant Delusion**. Otto Wettstein. 5c.

**The Bible God**. Bible Teachings and selections from the writings of scientists. Mrs. M. M. Turner. 10c.

**The Life of the Harp in the Hand of the Harper**. Illustrated. Francis Schlatte. 20c.

**The Gods of Misrule**. A tale of Gods and of Men. 316 pages. 25c.

**Life and Career of Charles Bradlaugh**. Geo. Jacob Holyoke. 5c.

**Vaccination a Curse**. C. W. Amerige, M. D. 7c.

**Practical Co-operation**. E. C. Walker. 3c.

**Social Evolution**. Benjamin Kidd. 310 pages. 20c.

**The Proletarian Revolt**. A history of the Paris Commune. 225 pages. 10c.

**The Evolution of the Class Struggle**. William H. Noyes. 2c.

**The Teachings of Jesus not Adapted to Modern Civilization**. With the true character of Mary Magdalene. Geo. W. Brown, M. D. 5c.

**The Infidelity of Ecclesiasticism**. A menace to American civilization. Prof. W. M. Lockwood. 5c.

**Universal Religion**. J. K. Ingalls. 5c.

**Reminiscences of an Octogenarian**. In the fields of industrial and social reform. J. K. Ingalls. With portrait of author. 25c.

**Is Spiritualism True?** William Denton. 5c.

**The Legal Revolution of 1903**. By a law-abiding Revolutionist. 334 pages. 20c.

**The Signboard and Other Stories**. Theophile Gautier et. al. 250 pages. 10c.

**From Pandemonium to Elysium**. James Thierry. 10c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.



# RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

- ADVANCEMENT OF SCIENCE.** Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 25c.
- AGE OF REASON.** Thomas Paine. Cloth, with steel plate portrait, 5c; paper, 15c.
- A PHYSICIAN IN THE HOUSE.** A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$2.75.
- A PLEA FOR THE NEW WOMAN.** May L. Collins. With large new half-tone portrait. 10c.
- AUTONOMY, SELF-LAW.** A fragmentary dissertation on the right to non-invasive self-hood. 3c.
- BIBLE TEMPERANCE.** E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 10c.
- CITYLESS AND COUNTRYLESS WORLD.** Henry Olerich. The author of this epoch-making book tells in a very charming way the story of the evolution of human society on the planet Mars, and in so doing outlines a practicable way out of the slaveries now endured by earth's inhabitants. Handsomely bound in red silk, with gold lettering on back and sides; 447 pages. Price, \$1.
- CHILDREN OF THE ITALIAN POOR.** Paola Lombroso. 3c.
- CAUSES OF HARD TIMES, and the Money Question.** Albert Chavannes. 5c.
- DARWIN, THE.** (A novel.) Elmina D. Slenker. 50c.
- DAWN—THOUGHT ON THE RECONCILIATION.** J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladder gospel. A book of life. A religion of growth and the overlook—freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In three editions, de luxe, plain and paper bound. Prices, \$1.25, \$1.00 and 50c.
- DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century.** J. C. Spence. 176 pages. 25c.
- DIANA.** A psycho-physiological essay on the sexual relations; for married men and women. 25c.
- DIGGING FOR BED-ROCK.** Camp-meeting talks and sketches by Moses Harman. 5c.
- DYNAMIC THEORY OF LIFE AND MIND.** An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James B. Alexander. Over 400 illustrations, 57 chapters, 1,067 pages and a 3-column index of 11 pages. Cloth, \$2.75.
- EAST TENNESSEE SKETCHES.** A and Cecile Chavannes. 25c.
- ECONOMICS OF ANARCHY.** A Study of the Industrial Type. Dyer D. Lum. 15c.
- EIGHT-HOUR MOVEMENT.** John P. Altgeld, ex-Governor of Illinois. 5c.
- EVOLUTION AND REVOLUTION.** Elisee Reclus. 5c.
- EVOLUTION OF MODESTY.** J. M. Crane. 5c.
- FALSE CLAIMS OF THE CHURCH.** John E. Remsburg. Analyzing and confuting the claims made by churchmen that the Christian church has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.
- FREE LOVE; or, A Philosophical Demonstration of the Non-Exclusive Nature of Connubial Love.** Austin Kent. Reduced to 15c.
- FREE PRESS.** Arguments in support of demurrer to the indictment of M. Harman, E. C. Walker and Geo. Harman, under the Comstock law. G. C. Clemens and David Overmyer. 20c.
- GOD AND THE STATE.** Bakounine. 5c.
- GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John R. Kelso, the history of whose life reads more like romance than reality. This book is the last of a series—Deity Analyzed, Bible Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Etta Dunbar Kelso. 519 pages; cloth. Price reduced from \$1.50 to \$1.
- HELEN HARLOW'S VOW.** Lois Walsbaker. 25c.
- HILDA'S HOME.** Rosa Graul. "An o'er true tale" of woman's wrongs and of one woman's struggles and final triumphs in her attempt to secure justice for herself and for her sisters. 426 pages. Cloth, \$1; paper, 50c.
- HUMAN RIGHTS.** J. Madison Hook. 5c.
- IMPORTANCE OF HONEST MONEY.** A simple, scientific, invariable standard of price. James Adleman. 330 pages. Paper, 50c.
- IN BRIGHTER CLIMES; or, Life in Socioland.** Albert Chavannes. 25c.
- IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Allen. 10c.
- JOHN'S WAY.** A domestic radical story. Elmina D. Slenker. 25c.
- KAREZZA.** Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. \$1.
- LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 21, 1890, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 30, 1892. Cloth, 50c; paper, 25c.
- LIBERTY.** Political, Religious, Social, and Moral. A. F. Tindall. 5c.
- LITTLE LESSONS FOR LITTLE FOLKS.** Elmina D. Slenker. Boards, 40c.
- LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 25c.
- MAGNETATION, and Its Relation to Health and Character.** Albert Chavannes. 25c.
- MARRIAGE AND MORALITY.** Lillian Harman. 5c.
- MARTYRDOM OF MAN.** Winwood Reade. This is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to its present plane. It shows how war and religion have been oppressive factors in man's struggle for liberty; and the last chapter, of some 150 pages, describes his intellectual struggle from the animal period of the earth to the present, adding an outline of what the author conceives would be a religion of reason and love. Winwood Reade's reputation as a writer of fine English, of deep study and careful reasoning, needs no word of praise. Cloth, \$1.
- MEN, WOMEN, AND GODS.** Helen H. Gardener. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atonement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 12mo, heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, \$1; paper, 50c.
- MARRIAGE.** An address by Dr. Juliet H. Severance. 5c.
- MISSING LINK IN MODERN SPIRITUALISM, THE.** A. Leah (Fox) Underhill. With portraits of the Fox Sisters and others. 478 pages. Cloth. Reduced to \$1.
- MORIBUND SOCIETY AND ANARCHY.** Jean Grave. Cloth, 50c; paper, 25c.
- MOTHERHOOD IN FREEDOM.** M. Harman. 5c.
- MUTUAL BANKING.** A simple plan to abolish interest on money. William B. Greene. 10c.
- OUR WORSHIP OF PRIMITIVE SOCIAL GUESSES.** E. C. Walker. Contents: Love and Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex Fallacies, a Criticism; When Men and Women Are and When They Are Not Varietists; The New Woman; What is she? What will she be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love; Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Pitiful Facts; Social Radicals and Parentage; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.
- PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 50c.
- RELIGION AND RATIONALISM.** The relation of each to human liberty. The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Free-thinkers who are only unbelieving or disgruntled religionists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.
- RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 25c.
- RIGHTS OF WOMEN AND THE SEXUAL RELATIONS.** Karl Heinzen. A new edition, together with the startling letters of "Louise Mayen" on Men and Women, and a report of the Convention of German Women at Frauenstadt. A book of 288 pages, handsomely printed on good paper. It is more than twice the size of the original edition of "Rights of Women" alone and yet is sold at a lower price. Heinzen's great book is destined to become a classic and is sure to open the eyes of those who think women have their rights already. Its price is so low that every reader of this advertisement can afford to buy it, and no better book can be found to interest those who heretofore have given little or no thought to the necessity for the emancipation of women from ownership by men. Cloth, \$1.
- RUBAIYAT (Quatrains) OF OMAR KHAYYAM.** Edward FitzGerald's interpretation; with original introduction; special cover; latest version. Paper, 10c.
- RULED BY THE TOMB.** A discussion of free thought and free love. Orford Northcote. 10c.
- SONGS OF THE UNBLIND CUPID.** J. Wm. Lloyd. Edition de luxe. Verses printed from Kilmacott type upon deckle edged hand made paper of cerulean tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 40c.
- TALKS ON NATURE.** Important information for both sexes. Dr. J. H. Greer. 122 pages. Reduced from 50 to 25c.
- THE BAR SINISTER AND LICIT LOVE.** Including the first biennial proceedings of the Legitimation League, and a full account of the Lancaster case, with full-page half-tone pictures of Edith Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 307 pages. 25c.
- THE BRITISH BARBARIANS.** Grant Allen, the greatest of the Hill-Top pioneers. Dedicated "to all who have heart enough, brain enough, and soul enough to understand it." Handsomely bound in cloth. 231 pages. \$1.
- THE WOMAN WHO DID.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. \$1.
- THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The old asceticism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from mediæval superstitions have they begun to perceive that the unclean and impure things are celibacy and asceticism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproductive function." Paper covers; 20 large pages; twelve copies, 50c. Single copy, 5c.
- THE COMING WOMAN.** Lillie D. White. 5c.
- THE EVOLUTION OF MODESTY.** Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is nudity immodest? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.
- THE REVIVAL OF PURITANISM.** E. C. Walker. 10c.
- THE WORM TURNS.** Revolutionary Poems. Voltairine de Cleyra. 10c.
- THE CHICAGO MARTYRS.** The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Altgeld's reasons for pardoning Fielden, Neebe and Schwab. 25c.
- THE SANCTITY OF MARRIAGE.** As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of that institution, its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 25c to 10c.
- THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.
- TRAVELS IN FAITH.** By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 75c; paper, 25c.
- VINDICATION OF THOMAS PAINE.** Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 15c.
- VITAL FORCE.** Magnetic Exchange and Magnetation. Albert Chavannes. 25c.
- WHY THE UNDERTONE?** An open letter to Judge Gary. Sarah E. Ames. 10c.
- WHAT IS PROPERTY?** An Inquiry into the Principle of Right and of Government. P. J. Proudhon. Translated by B. R. Tucker. 500 pages. Cloth. (Slightly shelf-worn.) Reduced to \$1.
- WHEN IS FREEDOM FREE OR EQUALITY EQUAL in the Social Evil or in Marriage?** Orr W. Lee. 10c.
- WHEN LOVE IS LIBERTY AND NATURE LAW.** John Badcock, Jr. 10c.
- WOMAN, CHURCH, AND STATE.** Matilda Joselyn Gage. This is Mrs. Gage's last and crowning work. Every woman ought to read it. Every liberal woman and man will want it. A burning protest against the tremendous wrong done woman by the church, which controlled the state. It ought to be widely read for the good it will do. Cloth, \$1.50; paper, 75c.
- WHAT THE YOUNG NEED TO KNOW:** A Primer of Sexual Rationalism. Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the encircling arms of babes." Paper covers; 42 large pages. 10c.
- WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 2, 1890. To which is appended the poem, "Declaration of the Free," the last verse written by the great Freethinker. 5c.
- WOMAN IN THE PAST, PRESENT AND FUTURE.** Woman was the first human being that tasted bondage. Woman was a slave before the slave existed. The basis of all oppression is economic dependence on the oppressor. This has been the condition of woman in the past and is so still. She is now a slave of the slave. This work is August Bebel's masterpiece. 8vo, 177 pages. 25c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.